1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

achieved by the relatively unlimited possibilities of *chinampa* agriculture.

The Tenochcas supplemented their land hunger by another means. In conquered territories successful warriors received grants of land which were worked by members of the defeated tribe. Small colonies sometimes lived off this land to guard against revolt in the subjugated area. Such property passed from father to son, but if there were no heir it reverted to the tribal authority, not the clan in which the tenant had membership. Other such land must have been held for the benefit of the religious organization. Thus the central authority of Tenochtitlan, and presumably Texcoco as well, held considerable property to support the elaborate pomp of Church and State without straining the resources of the tribesmen. The relative fluidity of such real estate gave the tribal authority a wherewithal to adjust inequalities and dissatisfactions among the more ambitious tribal members. Naturally, as the Aztec peoples were less highly developed socially than ourselves, they did not attain our own elaborate system of rewards and adjustments by means of federal, state and municipal appointments.[8]

A powerful Aztec tribe had another source of support: tribute. The levies often consisted of foodstuffs and raw materials, both native and foreign to the Valley, and also included warriors' and priests' costumes, mantles, pottery and other articles of craftsmanship. Distributed throughout the community these goods enriched both communal enterprise and private convenience.[9] (See Plates 62, bottom right; 64.)

Manufacture and trade were beginning to play an important part in Aztec economy, although not to the extent of societies which have developed media of exchange, like

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money, and therefore emphasize personal wealth in the possession of such a commodity. Manufacture was in the handcraft stage, carried on as a supplement to the main business of raising food. Most households were self-sufficient, making whatever they required in the way of tools, utensils or clothing. However, certain towns had access to natural resources which others had not and developed special skill in exploiting them. A town might have a good clay bed, for example, and its pottery would be far superior to that of surrounding communities. Another village would be especially successful in growing peppers, while a third might have in its territory a good quality of obsidian or flint for making stone tools. Thus such products would be exchanged by one town for the produce of another and even redistributed by the same process. Shells from the Caribbean have been traded from hand to hand as far as the central United States; pottery vases from Salvador were carried to distant Tepic* in Mexico; gold ornaments from Panama appeared as votive offerings in the Sacred Well of Chichen Itza in Yucatan.[1] (See Plate 38.)

Such regional specialization was accompanied by the perfectly natural tendency of individuals to exploit what they made and produced with greatest aptitude. As technical knowledge grew specialization increased, and the market became an important institution. Each town held one at specified intervals to which people came from great distances. At Tlaltelolco the daily market was a wonder of the Western world, exciting by its lavish variety the admiring envy of the Spaniards. The importance of the market still persists in Indian communities, so much so that in Guate-

*To-pe'ek.